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Christ Walks the Common Road

James R. Furbay

New Horizons in The Caribbean

Leslie D. Shaffer

Trek for Faith and Freedom

A Heroic Odyssey

Music and Worship

Vera G. Norsworthy

Committee Takes to the Field

Dorothy Heironimus

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C. P. S. Program Gets Under Way

Young Men Now Being Assigned to Camps

AS announced by the National Service Board for Religious Objectors, the first group of conscientious objectors assigned to work of national importance was to report on May 15 to Civilian Public Service Camp No. 3, in the Patapsco State Forest, near Baltimore, Maryland. Certified by local draft boards as being "conscientiously opposed to participation in either combatant or non-combatant service because of religious training and belief," they will work for a year on a program approved by the National Park Service. The Patapsco Camp, first of twenty-one expected to be in operation by July 15, is under the administration of the American Friends Service Committee.

Another group of C. O's were to report to Camp No. 4 at Grottoes, Virginia, and to Camp No. 6 at Lagro, Indiana, on May 22. Others will go to Camp No. 2 at San Dimas, California, and to Camp No. 8 at Marietta, Ohio, on June 2. The Grottoes Camp will be administered by the Mennonite Central Committee, while the Brethren Service Committee will operate the Lagro unit and the American Friends Service Committee the camp at San Dimas. The Marietta Camp will be directed by the Mennonite Central Committee, in conjunction with the Brethren Service Committee.

Other camps, to be opened in May and June, are located at Colorado Springs, Colorado; Cooperstown, New York; Petersham, Royalstown and Ashburnsham, Massachusetts; Manistee, Michigan; Woodward, Oklahoma; Daleville, Virginia; Bluffton, Indiana; Cape Hatteras, North Carolina; Stoddard, New Hampshire; Williamstown, Massachusetts; Merom, Indiana; Richmond, Indiana; Yacolt, Washington; and Magnolia, Arkansas.

The Patapsco Camp is under the supervision of Dr. Ernest A. Wildman, Professor of Chemistry at Earlham College, Earlham, Indiana, who has been granted a leave of absence by the College. Boys assigned to Camp No. 3 have been drawn from New Jersey, Pennsylvania, Delaware and Maryland, and represent seventeen religious denominations.

Approximately 1100 conscientious objectors, whose order numbers have been reached, are now ready for assignment to camp. It is expected that about two thousand will be ready and assigned by July 1, in the camps which the American Friends Service Committee, the Brethren Service Committee, the Mennonite Central Committee and the Association of Catholic Conscientious Objectors will finance and operate.

In most cases the government is providing basic equipment for the camps and the religious groups are financing the costs of administration and maintenance for the program. Technical agencies of the government, such as the National Park Service, the Soil Conservation Service, the Forestry Service and other agencies, are directing the work program. The C. O.'s will not receive salary but will be given an allowance of $2.50 a month by the religious groups.

Conscientious objectors, while unable to perform combatant or non-combatant military service because of religious scruples, are anxious to serve the nation in constructive service which is in keeping with their convictions.

Capacity of the camps which will be in operation by July 1, will be 1825. Ten of the units, with a capacity of 800 persons, will be under the direction of the American Friends Service Committee. The Association of Catholic Conscientious Objectors will operate one unit for fifty men, while the Brethren Service Committee will administer five units with a capacity of 470 registrants. The Mennonite Central Committee will operate five camps with a capacity of 500 persons.

The Quaker camps are under the general direction of Dr. Thomas E. Jones, President of Fisk University, Nashville, Tennessee, while the Catholic camps will be administered by Arthur Sheehan. Dr. Paul H. Bowman, President of Bridgewater College, Bridgewater, Virginia, will direct the Brethren camps, and Dr. Henry A. Fast of Newton, Kansas, will have general supervision of the Mennonite program.

The National Service Board for Religious Objectors, which coordinates the whole program, represents all of the religious groups concerned about the conscientious objector. Dr. M. R. Zigler of Elgin, Illinois, Church of the Brethren, is Chairman of the Board, with O. O. Miller of Akron, Pennsylvania, a Mennonite, Vice-Chairman, and Paul J. Furnas, a Friend, of Philadelphia, Pennsylvania, Treasurer. Paul Comly French of Philadelphia, a Friend, is Executive Secretary.

* * *

ITEMS GLEANED FROM NATIONAL C. P. S. BULLETINS

Selective Service has approved the assignment of nine boys to Quaker Hill at Richmond, Indiana, to construct barracks for a regular Civilian Public Service unit which will be ready in June. The group will be tentatively identified as Camp A and will be under the direction of the American Friends Service Committee.

* * * *

General Hershey, in an administrative order issued April 30, has designated Civilian Public Service camps as work of national importance within the scope of the President's Executive Order for persons paroled from prison where they are serving terms for failure to register.

* * *

Twenty-four applications for parole from non-registrants now serving prison sentences have been cleared by the Bureau of Prisons and the Attorney General's Office. They are waiting approval by the acting director of the Selective Service System. Thirty additional applications are being considered by the Bureau of Prisons. The applications include one request for release to enlist in the army, some for service in Civilian Public Service Camps, and requests for parole to special projects and individual work.

* * *

A committee consisting of Dean A. D. Beitel, of Guilford College, Robert H. Frazier, of Greensboro, North Carolina, O. T. Binkley, of Wake College, Dean Elbert Russell of Duke University and Howard Beale of the University of North Carolina presented the C. O.

(Continued on Page 220)

IF THERE BE NOT LOVE

If there should not be love or charity
To live in simple ways;
If there should be no giving of the soul
To mark the sober days;
If there should be no quiet laughter shared
When mind meets kindred mind;
Nor hope, nor trust, nor understanding bared,
Nor faith to seek and find;
If there should never be a table set
Where lonely people meet;
If vows were consecrated to forget
And dreams to know defeat—

Then you and I would not white visions see,
Holding our flame against eternity.

DOROTHY MUMFORD WILLIAMS.
Rochester, New York.

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How It Seems to Us

THOUGH admitting its appeal to high spiritual adventure, we have never cared particularly for the expression, "betting one's life that there is a God." To our mind, the essence of the matter was well put by Jesse H. Holmes at the Columbus Conference reported in this issue. Addressing himself particularly to the young people before him, he said in effect: "You have serious decisions to make, and especially in times like these. You will not always be sure of your decisions, and of yourselves—but you must act as if you are sure. One can't jump across a stream by jumping half-heartedly — either he jumps his best and makes it, or he lands in the water. Having reached your decision with the best leading you can get, go 'all out' for it." Which counsel, we submit, is good for all of us.

While the nations rage in deadly destruction, the multitudes approach the verge of starvation. While thousands die on the battle fronts, tens of thousands are languishing on the war front of hunger—and they are our friends of the small democracies. And all to no valid purpose. They have the money with which to buy food, and ships are available in which to transport it. A plan has been carefully worked out to administer relief that will guarantee against diversion of food. All that is asked is a brief experiment to test out the plan. Why, in the name of humanity for which England is professedly fighting, is the plan not given a trial? No convincing reply has yet been made. Why has this government given little or no heed to the popular demand that it use its influence toward raising the blockade against experimental feeding? Again, no reply. What such food relief means in terms of future good will is indicated in a news story in this issue which comes from our own workers in France. If this hunger situation is allowed to continue, another sad chapter will be added to the inhumanities and stupidities that have characterized this terrible war.

Writes a "down East" subscriber: "I don't like most of thy editorial." We welcome such frank expression. The fact is, we do not write editorials to be liked, primarily, but to be read and considered. If everybody liked them they would hardly be worth the writing. Incidentally, our objector correspondent wants to see this country go "all out" for Britain, and apparently would not blink at outright war. No wonder she didn't like our "all out" criticism of the Administration's pro-war policy and the devious ways by which that policy is being forced upon the American people.

It was a powerful and unassailable address which Herbert Hoover made over the air on May 11, in which he demonstrated the utter folly of U. S. active entry into the war—even from the point of view of rendering aid to England, which he favors. We say unassailable inasmuch as the war proponents have not seemed able to make serious reply to him. In lieu of such inability, a Dorothy Thompson goes sentimental, and assuming a patronizing attitude, says that the former President was not speaking to the present situation—in short, didn't know what he was talking about. Now if we could only institute government by columnists! Come to think of it, that may be just what we are getting—or about to get.

What we have just said about Herbert Hoover's position being unassailable goes largely for Colonel Lindbergh too. Frothy frenzy, the gnashing of teeth, and gratuitous innuendoes in high places, are an implicit tribute to the truth of his arguments, which go unanswered. Meanwhile, wherever he goes in his crusade against U. S. involvement in foreign wars, the multitudes hear him gladly and gratefully. Events have proved that he was right in the late 'thirties, when the "powers that be" ignored him, and they are now uneasy in fact, knowing full well that he may still be right—and they still wrong. Such uneasiness goads to fury.

The battle of the Balkans has come and gone, the battle of Britain still rages, and the battle of the Dardanelles may impend. Meanwhile a battle no less momentous is joined in this country: the battle to gain public opinion in support of putting the United States unreservedly into the war. It is no less a critical and dramatic battle in that it is being fought with propaganda instead of with arms. Its result will be none the less crucial. Step by step, under the stress of presidential pressure, the opponents of intervention have lost ground during the

past year—from the repeal of the Neutrality Act to the passage of the Lease-Lend Bill. Now the last stand is being made on the question of convoys. Finally the people have been roused to the realization that convoys mean actual war—a "shooting war"—in which we are virtually committing this country not only to the immediate struggle but to the long and hazardous course of empire. Here public opinion has taken position against further involvement, and has thus far not been shaken by the assaults upon it made by the pro-war forces. If public opinion holds, the President will wisely hesitate to "cross the Rubicon." Already he is seriously embarrassed by his repeated pre-election promises which are insistently being called to his attention. Mrs. Roosevelt's unworthy quibble that the President had never promised to keep this country out of war increased the embarrassment of the President's position. If public opinion can be maintained in its present stand, it will be a virtual demand that the President make good on his solemn pledge to the American people. It is the job of us all to help see that public opinion holds fast.

Christ Walks the Common Road

By James R. Furbay

THE stormy events of the day of crucifixion had passed over, leaving the disciples shaken, fear-stricken, disillusioned and scattered. The day we call "Good Friday" had left a vast wreckage on the shores of their souls. They had not looked for all this. They had expected a more glorious destination for Jesus and his proposed Kingdom.

St. Luke gives us a vivid and dramatic picture of two of these disciples. They are seen walking on the road from Jerusalem to Emmaus (Luke 24:13-32). As they journeyed along these seven miles of flight, "while they communed together and reasoned, Jesus himself drew near and went with them." Something happened to them as they walked the high road that day. Jesus became uniquely real to them again, walking and talking with them, and causing their hearts to glow within them. The third Person was in the midst. Their inner night was being transformed to day.

"Twilight. And on a dusty ribboned way,
Out from Jerusalem, two travelers walked.
Gray shadows touched their feet, but deeper lay
The shadows in their hearts. They softly talked
Of days just past, of hopeless days in view,
Of boats, of nets, the while their eyes were dim,
Of Galilee, the work they used to do;
Their voices often stilled, remembering Him."

IDA NORTON MUNSON.

These two men were not in any optimistic frame of mind. They talked in a puzzled mood of the events of the past few days. Sometimes the problems people face in life are too great to solve. There is no clear and certain path. Life has lost its appearance of order and system. The disciples were trying to find a rational solution for the events through which they were passing. Why had Jesus suffered? Was Goodness defeated?

Artists have pictured the disciples with dark, downcast and puzzled countenances, suggesting that their minds were struggling for a satisfying answer. And their faces were marked by sadness. It would be no wonder that they should be sorrowful. Jesus had been to them their best and dearest friend. He had brought new light and meaning to their lives. When one's intimate life is thus torn, there are grief and tears on the heart. They were all absorbed in that one thing. It was to them the prime event of those days. It must have seemed to them that God was defeated and his Kingdom was over. They felt that they themselves had gone down in this defeat. The set-back often seems like the end. It must have appeared that "right was forever on the scaffold, and wrong forever on the throne," to use the expression of Lowell.

An unknown Guest came and walked along with them that day. He conversed with them, entering into their troubled discussions. He spoke eloquently from the Law and the Prophets. They were reminded of forgotten passages from the scriptures. They were shown the place of suffering in God's way of redemption. "Ought not Christ to have suffered these things, and to enter into his glory?"

Old facts took on new meaning. They were beginning to see more clearly. Yes, they recalled, even the prophets had spoken of the "Suffering Servant." Might not Jesus' death be an integral part of God's way of saving the world? Maybe Calvary was not a hopeless calamity. God's Kingdom would still go on. Is not the Cross on the path of life?

They were not aware of the identity of this invisible companion until in the evening when they had sat down to eat a simple lunch. And then they noticed him take the bread, and as of old, in his peculiar manner, he broke it and handed it to the disciples. Their eyes were opened They recognized that Jesus was with them. Great joy filled their hearts.

This marvelous story has been a favorite with the artists. It has been celebrated by such painters as Girardet and Eichstaedt. They picture Jesus as a shadowy, almost invisible figure, walking a little back of the two who are absorbed in conversation between themselves. Jesus is appearing to them in the deepest experiences of their hearts.

Concerning this Living Presence, Joseph Fort Newton writes: "One thing is certain: the living Christ and his continuing ministry in the lives of men created Christianity, and nothing else can keep it alive. Not his teachings, not his works of mercy, but he himself is the soul of our faith—his personality its revelation, his character its verification, his presence its inspiration."

Today the disciples of the Kingdom are troubled and sad. It seems that defeat and disillusionment have been written across many of our hopes. Once again evil and brutality seem to be enthroned. Love is nailed to a cross. Death rides on a black horse as a mighty conqueror. We today might well be troubled as we see ourselves being drawn nearer to this maelstrom of destruction.

Like the disciples, we too seem to be walking a detour. We feel that we have lost the main highroad of progress.

Where will this detour take us? Will all we have lived for, loved, hoped and sacrificed for end up at some modern Calvary?

It might help us today to take a long walk on a country road. Here new sights and sounds meet us; here the beauties and glories of nature pour in upon us. Or this walk can be the quiet meeting in meditation, reflection and prayer. Here old texts and truths come back to us. Here experience is reinterpreted. The "Presence in the Midst" teaches us. We walk again with him on the common roads of life. We see him in the common acts of life, such as the breaking of bread. Our eyes are opened to "see the Master's footprints in our daily ways."

This new experience, this vision of the Living Presence, transformed the disciples. Sadness and despair gave way to joy and assurance. Their hearts glowed once again.

An eminent interpreter of religious art, Dr. Albert Bailey, says of this Emmaus Road experience: "Our eyes are usually holden to the true significance of events until some Providence or some prophet opens them for us. This is particularly true of our personal lives. We live mostly in the dark; we make our decisions, we suffer our defeats and failures, we move on to the next task as chance throws it in our way; we walk sometimes through a land of thorns and briers, not knowing whither the trail issues. Then there falls a lightning flash of illumination, some simple happening that lights up the whole path we have been traveling, shows the reason of each detour and the lesson of each defeat; and we see how through it all God has been leading us by the hand. Sometimes it is a wise friend that points it out to us; sometimes it is a verse from the Good Book or a line from the poets that furnishes the Pisgah retrospect. But however and whenever it comes, our hearts burn within us as the panorama of life takes shape before our eyes, with its pathways running surely to their goals and the duties lying plain before our feet."

Today we need the Great Companion in a time of appalling spiritual loneliness, sadness and despair. We need the strength of the Stronger One. We need to have our eyes opened to see the Christ that walks the common road, and who again performs the common acts. Ida Norton Munson further wrote:

> "A stranger also walked that way, and when
> They sensed his nearness, some new sympathy
> Assuaged their grief. Old hopes came warm again
> As, in the dusk, he kept them company. . .
> Thus, through the troubled twilight of today
> Emmaus road has stretched its shining thread,
> And still Christ walks beside men on the way,
> To hold the light of hope, to break the bread."

Marion, Indiana.

Music and Worship

By Vera G. Norsworthy

Given at the session of Indiana Yearly Meeting in 1940, this article is particularly apropos, appearing so nearly in conjunction with National Music Week.

IN the first chapter of Genesis, near the end, we find these words: "And God saw all that He had made, and behold, it was very good."

God did not create a silent world. He created sound and, as in all things else, he created an infinite variety of sounds, and they were all very good. There being no evil in God, nothing evil can come from God. The sounds in the world today that are evil and offensive to the ear are not evil and offensive because God made them so, but because they have become so through man's misuse of this wonderful gift that came from God.

Out of his profound wisdom and infinite generosity, God gave some form of expression to the fruits of his creative powers. Even the invisible wind speaks with various voices, from the gentle murmur of a summer breeze to the loud roar that announces the approaching storm. We cannot attempt to name all the sounds in nature—just a few for example: the sound of water in rippling brooks, tumbling cataracts, flowing in rivers on their way to the sea to add to the louder tumult of the dashing waves; the sounds of insects on a summer evening, that, in their very monotony, make a lullaby which puts a tired world to sleep. These are just a few of the many harmonies that are to be heard in nature's superb symphony.

God is always consistent, and since man was God's masterpiece of creation, he was most generous to man in this gift of expression. The complex nature and emotional structure of man require a wide range of expression. In our every day life it is sufficient to express ourselves in simple conversational tones, for even the ordinary speaking voice has a wide range of tone and quality.

However, we often meet with experiences that are too exquisitely beautiful for ordinary speech—so God gave us poets. We do not all have the gift of making poetry but we do have the privilege of using the words of the poets to express our emotions. We can say with the poet, "My heart leaps up when I behold a rainbow in the sky." We find comfort and assurance in the words of David, "The Lord is my Shepherd, I shall not want."

There come times, also, when the heart is so full of joy and gladness because of some special blessing God has given us, that even poetry does not suffice to relieve our pent-up feelings. To fill this need for a richer, fuller form of expression, God gave us music.

Because of this gift we can sing as we go about our work, for work is one of God's greatest blessings. Because of this gift the mother can pour out her love in the tender lullabies she sings to her children.

What part does this gift of music have in our worship service to God? The ancients knew the place of music in worship. Far back in Biblical times it is recorded how Moses and Miriam and the children of Israel sang their joyful thanks to the Lord who had so miraculously led them across the Red Sea out of the hands of the Egyptians. In that wonderful song of victory, Deborah and Barak voiced their praises to Jehovah who had subdued their enemy, Jabin, the king of Canaan. You all know how the master poet-musician was able to bring peace and quiet to the troubled, wicked heart of Saul with the sweet music of his harp.

Today music has a vital place in our worship. There are certain profound truths in the religion of our Lord, Christ Jesus, that can only be adequately expressed in majestic melody and exultant song. That is why we have so many beautiful Christmas carols that we all love so well—

the birth of Christ! And even the angels sang proclaiming with triumphant joy that our Christ is a "risen Christ." Some of the world's greatest masterpieces have been inspired by the great themes of our Bible: Handel's "Messiah," Mendelssohn's "Elijah," and Hayden's "Creation" are some of the best known. Hayden once said when explaining the theme of one of his symphonies, "At the thought of God my heart leaps for joy and I cannot help my music doing the same." Our church and Sunday school music should "do the same."

Like the quality of mercy, music is twice blessed. "It blesseth him that gives and him that receives." To those who have a special talent for making music, either vocally or instrumentally, it offers an avenue of service for the Lord. In those olden days when man was searching and groping to find his way to God, he sought to win his favor by bringing to him the first fruits of his labors, the pure unblemished members of his flocks. The best was none too good for God. Today we, who worship him, gladly bring the best we have to offer. Our gifts of service are as varied as the gifts God has given us. How better can we use the gift of music than as a means of glorifying and praising him?

To be acceptable to God, any gift we offer him must have as its accompaniment mercy, justice, kindness, humility, a love for God and a love for our fellow men. He is hearing so much of those other sounds now: those evil sounds born of the greed and hate and lust of men—the booming guns, the roar of bombing planes, cities crashing in ruins, the piteous cries of women and children, all the terrible sounds of death and destruction. How his ears must hurt—how his heart must bleed! Let us in America make a *joyful* noise unto the Lord. With hearts in tune with the infinite, let us serve him with gladness—let us enter into his presence with music.

"May the word of Christ dwell in us richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in our hearts to the Lord."—COL. 3:16.

Muncie, Indiana.

New Horizons in the Caribbean

The American Section Meets in Cuba

In our last issue considerable space was given to the setting up of the new Yearly Meeting in Jamaica, and to economic and social conditions in that island of scenic beauty in which Friends have labored long. We now turn our attention to Cuba, Caribbean neighbor of Jamaica, the occasion being the recent meeting of the American Section, together with the sessions of Cuba Yearly Meeting.

HERETOFORE, we have been prone to think of American Quakerism primarily in terms of the United States and Canada. It may have surprised some Friends, therefore, to think of the American Section of the Friends World Committee for Consultation meeting, not in this country, but in the Caribbean. On April 7 and 8, this meeting took place at Holguin, Cuba. As the official members of the section, Cesar Ortiz from Cuba and Gladys Jones from Jamaica met with eight American representatives from the Yearly Meetings in New York, Baltimore, Philadelphia, Indiana and Kansas. The chief centers of Friends' work in Cuba, at Banes, Gibara, Holguin and Puerto Padre, form a Quaker group at the northeast end of the island, and all were represented at the meeting.

WELCOMED BY HENRY AND ALMA COX

The delegation from this country, composed of J. Passmore and Anna Griscom Elkinton, Anna Hartshorne Brown, Elisabeth H. Bartlett, Elizabeth Cedargren, Augustus Benedict, Robert E. Cope and Leslie D. Shaffer, flew from Miami to Havana by Pan-American Clipper. Ten thousand feet above white billowing clouds and under a brilliant blue sky, the travelers were impressed by the fact that new horizons were at hand. The island of Cuba came to our consciousness as being less than two hours distant from the United States. A bus trip down the island from Havana to Holguin, taking from dawn till dusk, made us realize that the little island on the map is in reality quite large, as large as the State of Pennsylvania. The glorious, stately royal palms lifting their huge arms high into the blue sky, stand like a promise of better things in contrast to the little thatched huts nestled at the edges of the banana and sugar cane plantations.

At Holguin, the home of Henry D. and Alma W. Cox is attached to the Friends meetinghouse, or vice versa. It doesn't matter, for we soon realized that Henry and Alma Cox were equally efficient in giving spiritual and material hospitality. As we watched the worshippers entering the Catholic Church just in front of the meetinghouse, we could not help wondering what appeal the Quaker message with all its lack of symbolism might have for those Catholic worshippers who, wearing their black mantillas during Holy Week, went through their special rituals.

Visiting Friends at Cuba Yearly Meeting—left to right: Gladys Jones, J. Passmore Elkinton, Augustus W. Benedict, Anna G. Elkinton, Anna Hartshorne Brown, Robert E. Cope, Elizabeth Cedargren, Leslie D. Shaffer, Elisabeth Bartlett, Randolph Hutchins.

SITTING AT FEET OF THE CUBANS

The following day when we gathered for the first session of the Committee in one of the large class rooms, we learned something of how the Quaker influence came to Cuba. When I say learn, I mean just that, for the Americans who were present had never been to Cuba before and most of them knew little or nothing about the Friends there. We sat like pupils in school, at students' desks, and as we looked out of iron-grilled windows over a fluted tiled roof, and across a courtyard, quiet with poinsettia bushes which had shed their bloom, we felt something of the influence that the school has had on Cuban life.

Raymon Morell, Director of the School, Hector Diaz, a teacher and Recording Clerk of the Yearly Meeting, Cesar Ortiz, a teacher and Cuban representative on the World Committee, Arsenio Catala, the Clerk, Juan Sierra, and Juan Guzman, pastors, as well as others in places of leadership, made us realize the benefits derived from forty years of education work through the

schools and gave us an assurance for the future of Quakerism in Cuba.

Quaker Impress Upon Cuba

Especially for the benefit of the American representatives, Cesar Ortiz outlined briefly the spiritual, educational, and social influences of Quakerism upon life in Cuba. The ten Monthly Meetings and eight additional congregations have had a real influence. Cuba, with its population of four million, came to national life only in the Twentieth Century after a tremendous struggle against the Spanish government. Corrupt politics, and revolutions brought much deception and lack of faith to the Cubans and left an unsatisfactory influence upon the home life of the people. To this need the Quaker schools and missionaries have made a real contribution. Social service and relief of the poor have not only been of a material nature, but people have been taught how to get out of their poverty. The Cooperative Bakery at Banes is one splendid illustration of this, about which we shall speak later.

The American delegates not being able to speak Spanish, and the Cubans not understanding our English, we were most grateful to Ramiro Diaz, a teacher at Banes who has recently graduated from Earlham College. We were also indebted to Miguel A. Tamayo, a pharmacist who studied in Philadelphia and who now operates three drugstores in and near Banes. Both of these Friends are excellent bilinguists and served as interpreters.

Henry D. and Alma W. Cox, Holguin hosts.

Attenders at Cuba Yearly Meeting.

Quaker Print in Spanish Needed

The great need for Quaker literature in Spanish became all the more evident as we realized that only four volumes of standard Quaker works are printed in Spanish. A fuller interpretation of Quaker principles, material to help pacifists, and religious education materials are all needed. In considering Spanish Quaker literature, the Committee was thinking of Mexico, South and Central America and Spain as well as of Cuba. There are only about a dozen Cuban Friends who read and understand English.

Since the economic life of the country is so closely related to the maintenance of peace, we were grateful to hear Miguel A. Tamayo tell of the Cooperative Bakery at Banes, which he described as a business enterprise for Christian purposes. Cuban Friends had cherished a longing in their hearts to carry on some extension work among farmers and rural workers. At first they lacked the plans and an industry to furnish the means. Then almost providentially a bakery was made possible, and it was chosen because of its essential value to life.

The Friends had no money with which to buy the bakery, but the owner took their word. They had no money for electricity, but the power plant took their word. They could not meet their taxes, but the authorities took their word. They had no money to pay wages, but the workers were willing to work in faith that wages would be forthcoming. The bakery began and is succeeding.

Midnight in a Quaker Bakery

One night at about midnight the Banes Friends took two of us to visit the bakery. The moonlight air was full of the fragrance of tropical flowers, but a sweeter smell was that of freshly baked bread. In the bakery were rows and rows of long loaves of bread silently rising. The long narrow ovens were alive with charcoal fires heating the great iron slabs on which the ten or twelve foot wooden paddle would place the loaves to bake. The baker smiled with intense satisfaction as he showed how a loaf of bread could be retrieved from the oven and as he snapped a crisp cracker and held out to his guests some new brown sugar cookies. It was not only a bakery, it was a place where business was being carried on for a service motive and not for a profit motive.

As a Christian enterprise, it has helped to raise the standard of living for many people. The workers in the bakery receive the government requirements both in hours and wages, and feel they are better treated. Over one thousand dollars of the profits has been used for rural work among the farmers, supplying teachers and schools.

C. P. S. Suggested for Cuba

The young men who are pacifists are facing the possibility of Civilian Conscription. They have protested to the government in Havana, but they want to find a positive expression for their pacifism. They hope to develop some type of Civilian Public Service of national importance. They are considering the possibility of establishing a work camp or Institute of International Relations. One of these features might be developed in connection with the Young Friends Conference. The place suggested as needing a Work Camp was Gibara. The building of a central railway, which took away a great amount of the commerce carried on the coastwise boats, and the completion of the National Highway, have greatly paralyzed that once famous seaport. A new industry for the people needs to be dis-

Friends present at meeting of American Section, Friends World Committee on Consultation.

covered and developed. Perhaps a co-operative industry exporting "frozen fish" would bring new life to this port.

What American Tariff Means

Being wakened by roosters crowing at three in the morning, I realized that Cuba does not import her eggs from China as she once did. Watching six or eight oxen pulling huge sugar cane carts on caterpillar wheels, I witnessed the combining of the new and the old in Cuba. Great herds of cattle were evidence that sugar and bananas are not now the sole livelihood of Cuba. As Americans whose high sugar tariff prevents the natural exportation of sugar to this country, we realized how economic barriers stand between people and make some paupers while others live like princes. To understand these relationships better and to help the Friends in Cuba meet their opportunities, is one of the privileges we have.

Quaker Influence on Jamaica

The influence of Quakerism on Jamaican life was reviewed by Gladys Jones, the representative from Jamaica who has been in the work there since 1918. She described the influences both from the perspective of a planter's wife, and of a social worker. Approximately 1000 members comprising eleven Monthly Meetings and three Quarterly Meetings influence Jamaican life mainly through the Girls' Home, the Boys' School and Home, and School for Social Workers and eight elementary schools. The fact that there have been a greater number of women than men workers in Jamaica has determined the nature of the work. The women have given special care to the children of indentured workers and, having begun their work with the poorer and lower classes, have not attracted the more educated group, as is the case in Cuba. Just as a mother can carry the young child for a few years, and then needs the assistance of the strong father, so the work in Jamaica now requires the increased assistance of strong men.

The spiritual influences of Quakerism in Jamaica have been more intensive than extensive. It has been difficult to explain to a people full of tribal supersitions whose sacraments and rituals become an end in themselves, the spiritual nature of Quakerism void of the forms of baptism, communion, and sacraments. But there has been a real influence among the workers in the island, and the best interpreters have been the humbler lives which are more effective than books and scrolls.

The educational influences have been strong and widespread. The graduates of Happy Grove School are scattered over the whole island. At the Claremont School, Highgate, boys up to the age of sixteen are taught a trade. They are taught how to make furniture and shoes and grow most of the farm products for the school. The Lynndale Home for girls fulfills a similar purpose for the young women and trains them for the duties of homemaking and social service.

Gladys Jones pointed out that the industrial and agricultural training given in Friends' schools has been very helpful in raising the standard of living. The rapid rise of the "People's Party," demanding self-government, raises the serious question as to whether the untrained and easily aroused masses are prepared for this new responsibility. The Legislative Government has made some arrangements for easy payment plans for small tracts of land. In one banana area, individual Friends bought a tract of land and put a few persons to work. It is hoped that this group will be able to pay for the land in twenty years. In spite of the discouragement due to flood and drought, each individual hopes to own his house in a few years.

A special leaf-spot disease on banana leaves has appeared in Jamaica which Clifford Meredith, a Friend and a pathologist from Iowa, is now studying. The growers have not discovered a cure but have found a way to control it through spraying. Unless they find a cure, the banana industry is doomed in Jamaica. Clifford Meredith is also studying the possibilitiy of alternative crops.

Aware of Caribbean Quakerism

The American Section of the Friends World Committee is now aware of a Caribbean Quakerism and has begun to build the first bridge between these groups and all groups of Friends. While the fires rage on the Continent of Europe and in other parts of the world, the American Friends are fortunate in being able to build a more effective fellowship to withstand the pressure of difficult days ahead. As one representative of the Committee said to the Cubans, "I no longer think of Cuba as a mission field but as a vital part of the Society of Friends with something vital to teach the rest of us." The Committee for Consultation is a means of helping Friends to know one another.

LESLIE D. SHAFFER.

Clerks of Cuba Yearly Meeting: Hector Diaz, Recording; Arsenio Catala, Presiding; Cesar Ortiz, Retiring, Cuban representative on Friends World Committee.

Friends Gather at Columbus

Conference of New and United Meetings

COLUMBUS, Ohio, was the scene of the Third Annual Regional Conference of New and United Meetings, so-called, on Saturday and Sunday, May 3 and 4. The "region" is generally known as the Great Lakes Region, though Columbus—to say nothing of outlying districts south of Mason and Dixon's Line—could scarcely be termed a lake city.

Correct terminology is rather difficult in referring to the group or groups of meetings of which this regional conference is fairly representative. They represent groups of Friends that have emerged here and there during the past decade or so, mostly in cities and university centers. Nearly always they comprise Friends of varying backgrounds and different Yearly Meetings, and accordingly are not easily attached to established bodies. In order that they may receive new members into the Society of Friends, some of them have been given a monthly meeting status by the Friends Service Council of the American Friends Service Committee. On the other hand, some of the groups are very small, with scarcely any elements of cohesion apart from the more or less regular meeting for worship.

Designation of these various groups, we repeat, is not easy. There is nothing definitive in the word "new." In a few cases only are they "united," in the sense that the new meeting has been accepted as a monthly meeting by two or more established Yearly Meetings of the two main "branches." Of course they are united in the fact that Friends of several backgrounds have come together in a local group. Sometimes they are called "independent," in so far as they are not attached to established Yearly Meetings, but that term, too, has its limitations, along with some undesirable implications. Correct designation is not the most important thing—not so important as having something to designate—but is highly desirable as a means of accurate reference. Who will come forward with an adequate name to encompass this renaissance movement among American Friends?

With the Friends of North Columbus as hosts and with Helen Winnemore as general director, the meetings were held at the City Y. W. C. A. building. Saturday afternoon was devoted to an informative series of short talks having to do with several phases of Friendly interest and activities. William Mackensen of Chicago briefly reviewed what Friends are doing in the way of relief activities. David W. Day indicated the significance of Penn-Craft as a factor in building a new order through simple and cooperative living. Stanley Hamilton of Quaker Hill spoke of what Friends are doing for refugees as illustrated through Quaker hostels. Robert Rumsey of the American Friends Service Committee described that phase of the A. F. S. C. program comprised in the peace caravans and summer work camps.

Guy W. Solt, also of the Service Committee staff, presented two speeches in a unique and dramatic way. First he displayed the speech which he had worked out with considerable care in accordance with the request sent him some time before, then presented an outline of a second speech which he found he was to deliver on another subject on arriving at the conference! Both of these he proceeded to lay on the table, considering the little time left, and made way for Chase Conover who was to present the program of Civilian Public Service camps. This Chase proceeded to do very effectively in spite of the limited time that remained at his disposal.

Between the afternoon and the evening sessions, conference attenders enjoyed a social hour around the dinner table, dinner being served to all comers on the same floor of the Y. W. on which the meetings were held. This served as a get-acquainted hour, when "Tex" Sanders (from Texas) called for informal introductions of all those present. Although we did not keep a record of the presentations, we would say that perhaps a score and more of meetings and groups were shown to be represented.

In the evening session the two headliners of the conference were heard in the persons of Jesse H. Holmes, Emeritus Professor of Philosophy at Swarthmore College, and A. J. Muste, National Secretary of the Fellowship of Reconciliation. They made a strong and well-balanced team. Jesse Holmes, with his flair for striking phrase and with his passion for freedom to follow the gleam, continually congratulated and challenged the young people present, who, incidentally, were in the majority, on the great adventures which are popularly viewed with such dire forebodings. A. J. Muste supplemented that picture by a realistic presentation of present conditions and what we ought to be doing about them. These two Friends continued their discussion at the Sunday afternoon session which closed the conference.

Following the Saturday evening session, Lynn and Katherine Rohrbaugh, recreation specialists of Delaware, Ohio, led the conference group in a lively series of folk games, dances and songs. To be more explicit, these were not dances in the ordinary acceptance of the term, but were what Timothy Nicholson once characterized as "lightly stepping around."

Visiting Friends and attenders were hospitably entertained in Columbus homes over night.

There was a large attendance at the Sunday morning meeting for worship, in which perhaps a dozen or more persons participated vocally. The general theme of the hour as the meeting progressed had to do with the desirability of exercising love and tolerance for all who are living up to the light as they see it. It seemed rather incongruous to us, therefore, that two or three speakers took occasion to criticize pastoral meetings. We would not mention this except for the fact that this critical, if not antagonistic, attitude is more or less manifest in such conferences of "New and United Meetings," and to no constructive purpose so far as we can see. The vigorous, fresh life which they show is so heartening that we regret to see it weakened by even the suggestion of a divisive rather than a unifying purpose. Friends of the so-called pastoral group enjoy the fellowship of these gatherings, but that fellowship is naturally somewhat marred for them when they are thus held up for criticism. That this is not the attitude of all, however, was made evident in the Sunday morning meeting at Columbus.

In such a time as this, with tremendous issues and responsibilities facing Friends, we should be developing our uniting spiritual resources and should not dissipate our energies by stressing differences between us. All of us are needed, working with a common purpose, if Friends in this country are to meet measurably well the emergencies confronting us.

W. C. W.

Committee Takes to the Field

By Dorothy Heironimus

FOR the first time since its organization in 1869, the Associated Executive Committee of Friends on Indian Affairs held its annual meeting in Oklahoma, April 28-29. Members from the East and the Middle West shared the hospitality of the mission homes and mingled in fellowship with the members of the local meetings, as a week's tour of the field preceded the sessions of the Committee.

The Kickapoo Mission near McLoud, Oklahoma, was the first visited, and the old house so long the home of "Teacher" Elizabeth Test and Lina Lunt opened friendly doors to receive members and guests. Twenty-six were seated in its dining room one evening when Indian Friends and interested persons from the State University at Norman gathered before an evening meeting. William and Marian Byerly had planned a comprehensive program which took the visiting Friends into the homes of the community, to meetings of several civic and social organizations, to the office of the Indian Agent at Shawnee, and to the Sanatorium for Indian patients there.

Heavy rains the preceding week-end had washed the roads badly, and those who called at the homes learned the difficulties of travel in rural Oklahoma. Deep in the woods they found the primitive wickiups of those Indians who resist adjustment to the white man's ways. On other farms they found the summer and winter wickiups standing by the side of frame houses the Agency had built in an effort to introduce modern life. The barren rooms, uncarpeted and uncurtained, furnished only with stoves and beds, a bench or two and a table, seemed less inviting in the spring sunshine than did the open arbors of the old-style Kickapoo Indian homes. The visitors could appreciate the initiative and persistence shown by those few younger Indians who are defying the traditions of their elders and developing homes with the new conveniences and comforts.

William and Marian Byerly cooperate with all government and community organizations which have as their purpose the encouragement of the spirit of mutual helpfulness in this district inhabited by white people, Indians, and Negroes, the teaching of better health habits, better farm practices, and better home making, and the development of more satisfactory social life and recreation.

Friends who have met James Downs at the Five Years Meeting or at Yearly Meetings would have enjoyed the opportunity given the Committee to hear him again in his home meeting. James Stevens, his nephew, who also attended the last Five Years Meeting, is now in service with the medical division of the army, but his mother attended an evening session, and a few members of the Committee were able to call at her home. James' paintings appeared in several of the mission homes. A number of others whose names had been familiar through reports and letters were now met personally.

The little mission cottage at Hominy could not stretch to accommodate all members of the Committee, although Arthur and Arline Hobson performed miracles in feeding the multitude. The local group received most of the visitors into their homes, and their hospitality will long be remembered. Perhaps the most vivid memory of all will be the church supper, where upon arrival the visiting Friends found the full-blood Osages seated on benches around the wall looking like colorful statues in their bright blankets. But human statues can unbend, and a welcome soon made itself felt as the visitors were seated at the long tables. Women visitors will also remember the delicious supper at the home of Paul and Violet Pitts, where meat pies baked by Mary Pitts constituted the chief dish.

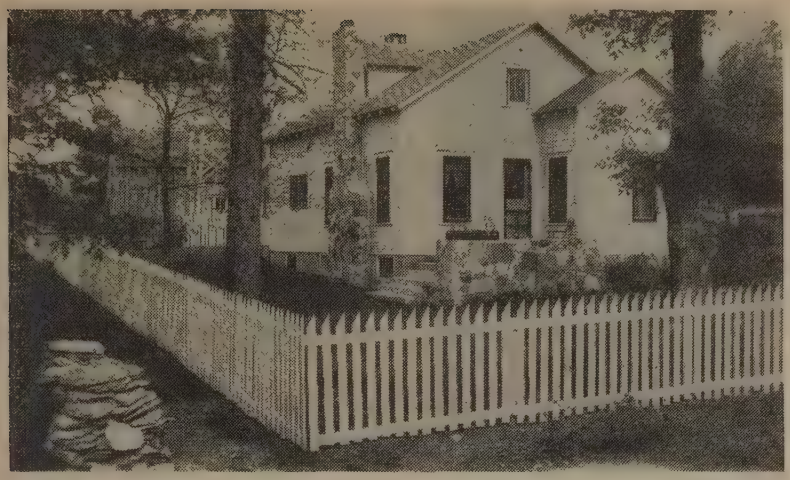
Times have changed for the Osages since the days when the headrights in the income from oil paid a thousand dollars per month. It is hard to maintain the fine homes built then with the present reduced income of one thousand dollars per year for each headright. The experiences of the Osages with greedy, dishonest white people in the days of their great wealth do not encourage them to turn to them today for guidance and teaching to meet the changed conditions. But all spoke with heartfelt warmth of the unbroken record of disinterested friendship shown them by the Quakers. The center at Hominy was the last of the Indian missions to be set up, and no organized meeting has yet been established. Discussion of what form the preliminary meeting should take brought together members of the Committee and the local group.

Part of the Committee remained in Hominy for the Sunday morning meeting for worship, while others went on to meet with the Friends at Wyandotte and Seneca Council House. This latter group stopped en route at Skiatook to visit the old Friends Boarding School known as Hillside. Established in 1885, it was for many years the most prosperous of the Friends' schools for the Indians, but the opening of public schools brought its usefulness to a close. The old building, four stories high and looming prominently on the hillside, is now in private hands. John M. Watson, who with his daughter Eva was long in charge of the school, was the grandfather of Faith Austin Terrell of New Vienna, Ohio, one of the members of the group, and her grandmother is buried in the cemetery there.

At Wyandotte, again the visiting

FRIENDS MISSION STAFF IN OKLAHOMA

Left to right—Westine Shufelt, C. E. E. Lindquist (representing Home Mission Council), Arline Booth Hobson, Ruth Perisho, Arthur K. Hobson, Ermin Perisho, William Byerly (evidently fearing an April shower), Marian T. Byerly. Arthur Shufelt disappeared at the wrong time.



Home of Arthur and Westine Shufelt, Council House, Oklahoma. Showing much of Arthur's handiwork, it stands as an object lesson of utility and attractiveness.

Friends were lodged in private homes in the community, affording an opportunity for closer acquaintance with local people. At both Wyandotte and Seneca Council House, assimilation of the two races has progressed to the point where the visitors did not know the racial backgrounds of their hosts unless informed. Women of the Wyandotte Meeting served two meals each day during the sessions of the Committee.

One of the important phases of the Friends' work at Wyandotte is that in religious education carried on among the students at the Government Indian Boarding School. Although attendance at the Bible classes and meetings is voluntary, and churches of other denominations in the town are open to them, well over one hundred of the two hundred and fifty students enrolled attend the Friends Bible School, and many remain for the meeting for worship. Ermin and Ruth Perisho spend one evening each week at the school, leading in Bible study, devotion, and recreation. It is a work which challenges their best efforts, for the students are normal, lively boys and girls. Never, probably, was a more uproarous welcome given to the motion pictures Merle L. Davis has taken of the various fields of Friends' mission work than that accorded to the reel showing the work at Wyandotte when it was presented at the school on the evening of April 29. Visiting Friends were also glad to observe the affection and respect with which the students greeted Ermin Perisho as he presided over the meeting. The Superintendent and his wife have shown themselves very cooperative with Friends in this work.

The basement of the meetinghouse becomes the scene of great activity each week day noon when a lunch is served there by the WPA to children of the consolidated school. Undernourishment was found to be general when a survey of the county revealed that thirty per cent of the farms have no vegetable gardens, cows, or chickens. Members of a special committee which visited the project reported that they considered it an excellent way for the meeting to cooperate with the community and recommended, with some provisions, that they continue to open the building for such use.

Formal sessions of the Associated Executive Committee of Friends on Indian Affairs were held in the Lending Library room of the Wyandotte Meetinghouse. The library, made up of books received from various sources and belonging to the Committee or the meeting, is open to the public, and the WPA provides a librarian for the mornings. There are about five hundred registered readers.

Among those present at the meetings of the Committee were Jonathan M. Steere, Chairman, and his wife Louise; Ruthanna M. Simms, Administrative Secretary; Lawrence Lindley, Recording Secretary, and his wife Amelia; Thomas Wistar, Treasurer-elect; Edna W. Morris, Recording Secretary-elect; Edward Woolman and Mabel Hoyle of Philadelphia Yearly Meeting; Virginia Peelle, Faith A. Terrell, and Mary Barrett McVey of Wilmington Yearly Meeting; Russell Burkett and Dorothy Heironimus of Indiana Yearly Meeting; Walter and Jane Lewis, Mrs. Stanley, Clarence Griffiths and wife, R. Bryan and Edith Michener, and Arthur J. and Etta Albrecht Mekeel of Kansas Yearly Meeting; and G. E. E. Lindquist, missionary-at-large to the Indians. Reports were made by workers at the four Friends' centers, and various problems arising therefrom were discussed. One afternoon and evening the Committee and the community heard E. Raymond Wilson discuss questions relating to conscription and national affairs. On Monday evening they met a number of townspeople at a reception offered them by the WPA.

The group which visited the Seneca Council House Meeting on Sunday were greatly impressed by the Friendly atmosphere which prevailed as a number of the local members took vocal part in the meeting for worship. A large painting on the wall, a beautiful copy of Hoffman's "Christ in Gethsemane," drew the attention of all. Norman Young, an Indian artist who has joined the meeting, painted it from a post card reproduction. Dinner on the grounds followed the morning meeting, and the visiting Friends were cordially received.

Seneca Council House is located in the Ozarks, and the road winds past rocky hillside fields, skirts bluffs and fords creeks. Arthur Shufelt reports that it is almost impossible to raise even vegetable gardens in the shallow soil, and there seems little prospect that the submarginal land can yield more than the barest existence for its farmers. Members of the meeting have undertaken an ambitious project in starting a fund for a new meetinghouse, contributing their own handiwork for sale and uniting in a project to raise corn and prepare Indian "dry bread." Over half the amount now in the bank has been raised by their efforts. The spirit of cooperation and unity of purpose which prevails in the meeting was immediately felt by the visitors and is a tribute to the wise leadership of Arthur and Westine Shufelt.

Members of the Committee expressed the hope that the Committee would again hold its sessions in Oklahoma at some near date, as the personal visit to the centers gave a much deeper appreciation of the problems which confront Friends' workers there.

A Kickapoo winter wickiup, near McCloud.

C. P. S. ITEMS GLEANED

(Continued from Page 210)

viewpoint to the North Carolina State Director, Brig. Gen. J. Van B. Metts, at a recent meeting. He expressed a willingness to name the group as an unofficial C. O. committee for the State and to advise the local boards that they might find the committee helpful to them.

* * *

Several cases of "first-paper" citizens have come to our attention lately in connection with the conscientious objector position. There is little likelihood that such persons—under present conditions—will be granted conscientious objector exemption under the Selective Training and Service Act of 1940, and be able to obtain their final citizenship papers. The choice at the moment seems to be between citizenship and alternative service.

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Dr. F. H. Knubel, President of the United Lutheran Church in America, has named Dr. C. Franklin Koch, Executive Secretary of the Board of Social Missions, to represent the United Lutheran Church in our Consultative Council.

* * *

The Consultative Council of the National Service Board will meet in Baltimore, Maryland on June 3. The morning session will be held at the Park Avenue Friends Meeting. Lunch will be served there. In the afternoon the Council will visit the Civilian Public Service Camp No. 3 in the Patapsco State Forest, where members will have an opportunity of observing a functioning camp.

* * *

Rumored changes being considered in the Selective Service Act include: Lowering the age limit to 18; exempting all medical students, internes and physicians; changing age limits so they are limited to 21 to 26; 18 to 22; providing exemption for all married men; providing exemption for married men who actually support a wife or family; exemption of all professional students during their entire college course, and many others. Perhaps the most significant change being discussed would prohibit the use of either army or navy officers in any administrative capacity in either the national or state offices.

* * *

Possibility of a civilian bond issue which might be purchased by pacifists in lieu of the National Defense Bond issue offered to the public on May 1, has been discussed with the Treasury Department. They have assured us that there would be no state or country quotas on the Defense Bonds and no campaign similar to the Liberty Loan campaigns was planned.

Faith A. Terrell at the grave of her grandmother, Eliza Watson, who worked among the Oklahoma Indians.

HOW QUAKER AMBASSADORS GO HITHER AND YON

Ray Newton, Peace Section Secretary of the American Friends Service Committee, left May 10 by plane for Mexico, accompanied by Thomas Potts, Jr. They were to survey the needs of the villages in Mexico which were ruined by the earthquake in March. If satisfactory arrangements can be made, twenty-five young men will volunteer for reconstruction work in those areas. Thomas Potts, Jr., is a young Philadelphia Friend, who has been refused by his draft board and who has been deferred for a year. He has volunteered to act as Director of the unit for Mexico.

Subject to release by his draft board, John W. Cadbury, Jr., of Moorestown, New Jersey, has been appointed to go to England to aid in the work of the Friends War Victims Relief Committee. It is expected that he will be an assistant to Roger Wilson, Secretary of War Victims. John is the nephew of Henry J. Cadbury of Harvard. He is a graduate of Cornell and a member of the staff of the Academy of Natural Sciences in Philadelphia.

Another worker for the relief staff in France left May 13 by Clipper for Lisbon and Marseille. Lindsley Nobel, a Friend formerly of Camden, New Jersey, who is a public accountant, will take charge of the Service Coommittee financial affairs in unoccupied France. He was, until recently, employed by Transcontinental and Western Airlines, Inc.

Randolph Hutchins, of California, sailed May 15 for the Dominican Republic, to work among Spanish refugees, assisting Dr. Barney Morgan in the project already under way there. About 15,000 refugees from Spain are in the Dominican Republic.

SPRING ACTIVITIES AT ANDERSON, INDIANA

A month of Stewardship was recently observed, in which the pastor, John Compton, preached a Stewardship sermon each Sunday and the committee presented the study book, "The Fellowship of Giving," recommended by the Yearly Meeting committee. The young people gave a play entitled "Thanksgiving Ann" at one Sunday night service. On the last Sunday in the month the meeting was asked to bring in its whole tithe for one week. When counted this amounted to $150, and seventy tithe pledge cards were signed by members of the meeting.

A pre-Easter evangelistic service was sponsored by the Christian Endeavor Society. This meeting was turned over completely to the young people who appointed all their committees, made all arrangements, and cared for the offering and all finances involved, after the manner of the Pastoral Committee. Clifton Robinson and his wife, with Lindley Osborne, all from East Cleveland, Ohio, made up the evangelistic party, the former doing the preaching. The meeting proved to be a valuable one in which many individuals were helped and the meeting as a whole was lifted to a higher plane of spiritual living. It also proved that young people can plan and manage a meeting as well as can their elders.

On Easter Sunday a sunrise service was sponsored by the College Age Class, opening with organ music by C. Joseph Compton, and closing with a candle light consecration service led by Betty Sizelone. Two hundred and twenty-three persons attended Sabbath School, with a large number remaining for the morning meeting for worship following, when a welcome was given to the new members. In the evening the choir gave the cantata, "Joyous Easter Tidings."

On Trek for Faith and Freedom

Heroic Odyssey of Society of Brothers

Speaking before the Five Years Meeting last October, Muriel Lester told poignantly of the tribulations of the little brotherhood groups in Europe who were being harried and driven about for trying to plan their lives on the basis of brotherhood and peace. In our issue of November 21 appeared an article by two brotherhood members setting forth the ideals of the Society of Brothers, and stating that with the assistance of the Mennonite Central Committee, their small communities were preparing to emigrate to the Gran Chaco, in Paraguay, where between two and three thousand Mennonites were already located. This chronicle, by Dr. Eberhard Arnold, who initiated the movement in Germany in 1920, will be read by Friends with sympathetic interest. Dr. Arnold was at one time General Secretary of the German Student Christian Movement. He wrote in February from Filadelfia, Puerto Casado, Chaco, Paraguay.

VERY many of the friends whom our brothers, Hans Meier and Guy Johnson, met during their journeyings last autumn in the United States and Canada have asked that we, the members of the Society of Brothers, keep in touch with them and let them know when we arrive in Paraguay, what adventures befall us and how we are getting on.

So we are writing this open letter to you, and it is our sincere hope that this will be only the beginning of a long and ever deepening contact with you all.

After a voyage of twenty-four days, during which the danger of bombs, mines and submarine raiders were added to the usual perils and discomforts of the Atlantic in mid-winter, our ship, the *Andalucia Star*, sailed into Buenos Aires on December 17, with eighty-one of us on board. We all feel deeply thankful to God for his wonderful protection at this time, especially as our pioneer group included forty small children of whom twelve are little babies.

At Buenos Aires we boarded the *Ciudad de Corrientes*, the little river steamer that was to take us up the Rio Parana into Paraguay. It was here, on our long river journey, that we first began to realise what "change of climate" really means, and our bewildered northern European bodies received a fierce shock. Moreover it became very clear to us what a colossal distinction there is in South America between first class and third class, between rich and poor, and how it is true in all lands that the poor are treated the worst and suffer the most. It was nothing less than a miracle that the health and strength of us all was preserved during these ten days on the Rio Parana, and, further inland, on the Rio Paraguay. The conditions, especially sleeping accommodations, were bad beyond anything we had expected.

On December 25th we found ourselves at Asuncion, the capital of Paraguay; it was blazing hot (104° F.) and not easy for us to experience that it was in fact Christmas Day, for it is midsummer now in Paraguay. We were now moved from our steamer to a small barge, which was attached by ropes to another boat and after two days waiting we proceeded side by side up the river. Living conditions became now even more primitive, and the only compensation was the excitement, especially of the children, upon catching sight of real live crocodiles, storks and beautiful parrots, along the green banks of the Rio Paraguay. But the mosquitoes that plagued us by night became less and less a novelty and more and more a nuisance.

At long last we arrived at Puerto Casado, a tiny riverside port lying just north of the Tropic of Capricorn. Here we spent a memorable night, accompanied by innumerable insects. The following morning we caught the one and only train into the interior, travelling due west. The only adequate description of this railway is by comparison with those running in U. S. A. and Canada in 1860. It took us eleven hours to go less than 100 miles. There the railway came to dead end, so we camped that night at the "station."

The next day several young Mennonite farmers drove up in their light wagons to take us on the last stage of our journey. This was a real test. We drove night and day through the bush, over dusty and very rough tracks. The endurance exhibited by the sturdy, half-wild horses amazed us. As the first night came on, we paused to thank our Father for his protection and guidance, and to rest a while, and then—long before dawn—went rattling forward again on our way into a new land, with strange bird cries coming from the bush all around us and a strange sky above our heads—a sky in which the Pole Star had given way to the Southern Cross, and great Orion hung dizzily — and strangely—upside down.

We were filled with wonder. Why had we been called to this land—the poorest and the strangest land in all the world? What task would we be given here? Where should we settle? We knew that in due time the answers would be given.

Early in the morning of January 2nd, we found ourselves at Filadelfia—the chief village in the Mennonite Colony. And just two days later occurred the birth of the first baby to be born to our little group here in Paraguay. Now, at the time of writing, four babies have come to us—two Dutch boys and two English girls—Jan Peter Fros, Emily Paul, Johannes Fros, Joy Barbara Johnson—and we are deeply thankful that all are so well and healthy and not in the least perturbed by having undergone such a tremendous journey so very recently.

We have now been five weeks in Paraguay and we have been brought, right at the outset, face to face with our greatest physical enemies. These are heat, insects and sickness. The heat is tropical and therefore terrific, and we have not yet become accustomed to it. No work at all can be done between 11 a. m. and 3 p. m., for on the hottest days the thermometer has even reached 107° F. in the shade. This means that we are thirsty practically all day and this is a problem in a land where water is sometimes scarce and always expensive.

The insects are various and extremely interesting. But some are our deadly enemies. The most serious, and the most difficult to combat, are mosquitoes, which have carried malaria to us, so that already thirty-six of us have this disease, although we can be thankful that the form it has taken at the moment is comparatively mild. Then there is a plague of tiny flies of unknown species, with striped yellow and black bodies; and these flies seem to be responsible, partially at least, for severe and painful eye trouble, which has also attacked us, and been a considerable handicap to our work.

We have found among the people here in Paraguay great need and sickness. At Filadelfia more than seventy per cent of the folk have malaria, more or less seriously, and there is also much trachoma, and as there has been for years only a bare minimum of medical

assistance here, other illness also has worsened and accumulated, so that there has already been a tremendous amount of work for our doctor. He has far more to do than he can possibly tackle, and it will be a relief when our other two doctors, who travel with the next big group, arrive to work by his side.

One super-difficulty that we have yet to overcome is that transport is so bad, and functions—when it functions at all—so weakly here in the heart of South America, that all news, information and correspondence reach us only after long delay. A cable, for example, from England or the U. S. A. can easily take anything from a fortnight to three weeks to reach us, and letters require a proportionately longer time.

Yet we do know that six more brothers have just arrived in Buenos Aires and should soon be with us, and we know that the next big group of brothers, sisters and children hope to leave for South America before the end of February. But of course the shipping position is extremely serious and there is never any certainty as regards sailing dates.

In spite of all the hardships and difficulties, however, and especially the sickness which has begun such a subtle and insidious attack, it has become clear to us all that God wills to unite us all in this land—somewhere—that we, together with all others who feel called to join us, may carry on, at all costs, an uncompromising witness for real peace, brotherly love and economic and social justice.

So, ever since we arrived, we have sent out brothers in groups, north, south, east and west, to seek out a place where we can settle 350 people immediately, and which will allow for limitless expansion. The search has not yet ended, but we have faith that the place where we are to build up will be shown to us.

In the meantime we can report with joy that not only our medical work, but also our witness for full community have been received with thankfulness by many people here. We have found many open hearts and enthusiastic seeking for a new way of life.

When we have found a home, when our people have all arrived from England (with the exception of a few remaining for mission work) and when our new Bruderhof Community has been started and established, we plan to have, once again, a printing shop so that we may be able to send books, as well as letters, to all our friends, wherever they may be. For the present, however, we know that you will understand that in this pioneer stage of our venture it is not possible to write as fully as we would like.

We have to close with an SOS. Owing to the wartime restrictions on the export of capital and the complete embargo on the export of agricultural or other machinery from England, we stand in urgent need of help. Because this is a strange land and prices are still new to us, it is at the moment not possible to give full details, nor can we tell you the exact total which we must find. But it is clear that the following are needed at once and some American dollars would be a very great help towards obtaining them: plows, harrows, seed drills, hoes, spades and all kinds of agricultural machines, tools and equipment; horses, mules and oxen; wagons (until we are in a position to build our own), a truck and a tractor; wood gas engine for power, and large water pump and other machinery; fruit trees; cattle and general livestock, including 300 milk cows; sawmill equipment (essential for building); hospital equipment and supplies, especially: operating table, X-ray plant, quinine, kerosene, Protargol, Thymols. This is the most urgent need of all, not only for our community but for the entire neighborhood.

This is by no means a complete or detailed schedule but does include our most urgent needs. And the last one mentioned is the most important of all—equipment and medical supplies for a hospital.

Do please help. Funds can be posted or cabled care of Hans Meier, Banco de Londres y America del Sud, Asuncion, Paraguay. (Cable address: Londonbank, Asuncion).

The whole Brotherhood joins in sending a warm greeting, in the strong hope that more and more men and women will, in this time of war, be drawn together everywhere in common seeking and striving for the new and coming order of active peace, brotherly justice and real unity.

EVERHARD H. ARNOLD.

Guy Johnson, who with Hans Meier, wrote the article of November 21, adds this postscript: "To our great joy we have now found a place where we can build up, so that the new correspondence address will be—Primavera, Alto Paraguay."—EDITOR.

I WATCHED THE SEA

From crevised rock, I watched the sea—
I felt the sun in harmony
With white-dipped gulls and water line
Where rose-mist clouds came sweeping in.

From crevised rock, I watched the sheen
Of blue-turned surf in crested white;
I watched the sea where melting edge
Plied deep the sand and wet-green ledge.

From crevised rock, I watched myself
Go slowly out to meet my wish—
A luring one in noiseless tread
Through rose-splashed path to evening sun.

MADALINE HARTMAN LOOS.

Duluth, Minnesota.

CASTING BREAD ON THE WATERS OF KINDNESS

"Loving kindness as a real factor in life is being made evident in France today and there are many thousands who will retain this memory throughout their entire life; for countless thousands brotherly love has been made an actuality." So writes Howard E. Kershner, Director of relief in France, in a recent letter. Continuing, he says: "If only there were some way of making America conscious of the very great significance of the service that is being rendered, not only in the distribution of needed food and clothing but in the spirit of friendship and goodwill that accompanies it! The effect at home on the character of our own people would be as great as it is upon the French people here who are so appreciative."

Another worker on the A. F. S. C. staff in Marseille who visits school canteens, reports that she showed a copy of a letter from American college students to the director of one of the schools where the children are being fed by Quaker workers. (More than 1100 Oberlin students are eating a ration meal once a week in the school dining room, and the five cent saving on each meal is being given for the hungry children in France.)

"He was deeply moved by it," she says, "and the first thing I knew, here he was telling the boys all about it. You could have heard a pin fall when the teacher was speaking, so eagerly were the boys listening, trying to take in the wonderful story of how men in a far-away country across the sea were making a personal sacrifice so that the babies of France should have the milk they need. The children's faces were unforgettable. The teacher explained to them: 'You understand, boys, this is not alms-giving, this is true brotherly love. We have always loved America and we will love her still more now.' Then the boys, at the teachers' suggestion, all stood silently to express their thanks."

The older I grow, the more certain I am that morality is dependent upon the spread of religious conviction in the government and civilization of this country.—FORMER PRESIDENT WOODROW WILSON.

HOW I EXPERIENCED THE QUAKER WAY OF LIFE

By WALTER ELLINGER*

My memory of the events of 1919 and 1920 is not exact enough to describe with convincing accuracy the impression which I got from the child feeding by the Quakers in Germany and especially in my native town. Retrospectively, many years later, I became conscious of the significance of the Quaker action. I can only state that two ladies, both of whom are now active in the American Friends Service Committee, lived in my town at that time.

In 1937 my attention was again drawn to Quakers by an article which I read in a German magazine called *Die Auslese*, the only German magazine similar to *Readers Digest*. In connection with information concerning my emigration from Germany, I called on the representative of the small Friends group in my town, realizing that the Quakers had become active in the refugee question in the same way that they had been helping with child feeding about twenty years ago.

First of all I was interested in the spiritual and historical background of the Society of Friends. I received a small pamphlet which I read with some interest, but on the whole the booklet turned out to be insufficient to lead me to a more thorough investigation.

In January, 1940, during my temporary refuge in London, I attended a Quaker meeting for the first time, at the Hampstead Meetinghouse. The silent meeting which is held in England in the traditional way revealed to me a completely new kind of Christian worship. Since my arrival in London I had been attending numerous Protestant services: High Church, Presbyterian, Lutheran, Congregational and Unitarian. I didn't find much difference between these services and the continental Protestant meetings.

The silent Quaker meeting showed me that there existed a basically different Christian attitude, rooted in the religious experience of the pre-Reformation mystics of the Continent, from Augustine, and Francis of Assisi to Bernard of Clairveaux, Eckhart, Tauler and Thomas à Kempis. This religious attitude has as its characteristic principle the transition from the primacy of outspoken, creedal confession, the objective Faith, to the subjective, individual experience. But this individual confession is checked by the sense of the group which consists of a limited number of individuals. The group affirms the life on earth and believes in the progress of the spirit, soul and heart.

The Quaker group represents progressive, dynamic Christianity in contrast to the static confessional attitude of church organization and the life of Catholic and evangelical faiths. Between and in both groups we find the super-individualistic ascetic, who lives his mystical life of union with God. The dynamic group gives every opportunity to unite the most modern rationalism with genuine basic Christian mysticism. It provides the background of a world-wide religiosity and a rise of the power of man's soul deeply penetrating into the core of humanity.

Proceeding in this dynamic attitude, we need the philosophical perception of the limitation of reason. We see and experience the irrational and supra-rational forces, and this knowledge gives us the possibility of unlimited religious experience. But as the historian of art knows how to distinguish between a good and bad painting, the skilled and experienced religious group will be able to discriminate between the good prophets and the false ones, and can avoid derailments of questionable fanatics and hasty enthusiasts. Without this checking power of the group, the dynamic cooperation lacks any significance. Only in this manner, reason and mysticism can form their alliance and create the modern Christian reformation.

Does this attitude mean to dilute Christianity into shapeless humanism? We have no reason and no intention to desert Jesus of Nazareth who presented us, emerging from the atmosphere of the Hellenic Eros, with the idea of Love, ascending from human Love to divine Love, making Love the all-embracing religious experience and way. Love, Atonement through Love, salvation by Love—that is the unique conception of eternal validity born in Jesus, who left the Cross as a symbol of suffering as an achievement, and the Transfiguration as a motive for human hope of eternal Life.

*Walter Ellinger, formerly a well-to-do business man in Germany, was until recently a guest at Quaker Hill Hostel for some months. He is now self-supporting in Cincinnati.

OUR DAILY BREAD

Many of us folks are making the mistake of the small boy who prayed; "Give us this day our day-old bread."

Without doubt the "daily bread" which Christ once suggested that we ask for is today's bread, not yesterday's.

Yesterday's bread is not adequate for today's needs.

But still we ask for "day-old" bread, and day-old bread we get: same old platitudes, same old precepts, same old arguments, same old conclusions!

We need *new* bread for the work of a *new* day.

Let's ask for it.

FLOYD W. SCHMOE.

Seattle, Wash.

BERTRAM PICKARD COMING SOON TO U. S.

It is expected that Bertram Pickard will arrive in this country from England soon, probably in June. He and Irene Pickard are to reside at Pendle Hill during a part of the coming year. Bertram Pickard is to lecture at the Pendle Hill Summer School and give a course in the winter term of 1942. At other times he will be engaged in helping with various projects of the American Friends Service Committee.

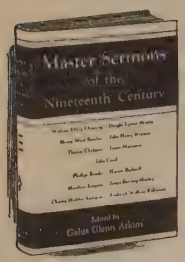
Arthur Dunham, Professor of Community Organization and of Curriculum in Social Work, University of Michigan, will reside at Pendle Hill during the coming year 1941-1942. He will be engaged in three activities: the completion of a book in his field of specialization, work with the American Friends Service Committee, and teaching at Pendle Hill. His course, scheduled for the autumn and spring terms, is entitled "Christianity and Community Life." It will include a certain amount of practical work related to community projects. Arthur Dunham is an active member of the Ann Arbor Independent Meeting of Friends. His wife, Esther S. Dunham, will also live at Pendle Hill, as an associate staff member. She was formerly District Superintendent of the Family Council of Philadelphia, a lecturer at the Pennsylvania School of Social Work, and also at Woolman School.

Conferences at Pendle Hill have been held recently by the two educational committees of the Philadelphia Yearly Meetings, by pacifist ministers of the Philadelphia area, and by ministers, elders, and overseers of Moorestown Friends Meeting.

Recent lecturers at Pendle Hill have included Helen Bell Hole, Elizabeth Gray Vining, Mrs. Morris Saul, and Blanche Shaffer, who lectured in French. On April 27 the student group visited the Kimberton Farms near Phoenixville, where they listened to an informing lecture by Dr. E. Pfeiffer on his experimental methods in farming and observed his theories in practice.

A group of students has spent a number of hours on recent Saturdays in repairing and making habitable a dilapidated cottage near Media. Others are now busy during their spare time in setting out the Pendle Hill vegetable garden with plants raised in the greenhouse. On the first week-end of May, somewhat over twenty members of Pendle Hill enjoyed the hospitality of Albert Baily's farm near West Chester. They picknicked in the woods and spent a night in the open.

ESPECIALLY FOR MINISTERS



Master Sermons of the Nineteenth Century

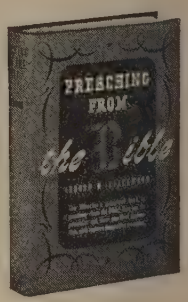
Edited by Gaius Glenn Atkins

"Every preacher ought to know intimately the great sermons of the past," said a noted pulpit orator recently. "It will give him standards at which to aim. It will supply him with sovereign examples of craftsmanship. ***But more than that; the great preachers of the past have something to say to the present. The problems of the nineteenth century are the problems of the twentieth. You would do well, for example, to read what Channing has to say on Christianity and civil liberties." Dr. Gaius Glenn Atkins, nationally known teacher of preachers, has here selected and edited the very cream of the master sermons of a century which produced master preachers. They are timely because they are timeless rooted in eternal values. Their greatness is intrinsic. They will bear reading and rereading again.

$2.00

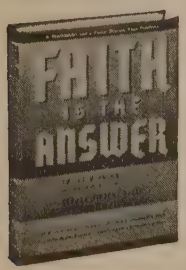
Preaching From the Bible

By Andrew W. Blackwood



"Clear, comprehensive, and down-to-earth. Certain great master-preachers, from the past and the present, are summoned to show how they preach from the Bible. Sermon themes, dozens and dozens of them, are cited and examined, and their development into sermons is painstakingly illustrated. Almost every type of sermon is considered, and the way to work it out. Practical helpfulness and genuine concern for those who would learn the most effective way of preaching from the Bible."

$2.00



Faith Is the Answer

By Smiley Blanton, M.D., and Norman Vincent Peale, D.D.

This book, in which a pastor and a specialist in medicine and psychiatry have collaborated, has resulted not from mere theory but from practical experience. The response to sermons on everyday problems of human life strengthened Dr. Peale's conviction that the average men and women of today need the help of religion in their life-adjustments. He realized also that a psychiatrist would have special knowledge needed for the help of people who came to his study seeking personal counsel. Accordingly Dr. Peale, a minister convinced of the value of psychiatry, formed a collaboration with Dr. Blanton, a psychiatrist convinced of the value of faith. The two established a Church Clinic in which normal individuals with everyday problems are helped to fresh joy in living. Out of a common adventure in helpfulness has come this practical book, designed to lead normal people into new experiences of faith, and into the happiness which marks the well-adjusted life.

$2.00

MINISTERS PLEASE NOTICE

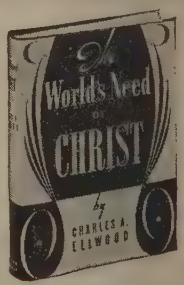
With the desire to be of the greatest possible service to Friends ministers, we are extending the favor of a 20% discount on all books where the regular price is $1.00 or more.

Through good books, the findings of the greatest Christian leaders are made available to all at a very nominal cost. The usual courtesy will be extended to those who do not find it convenient to pay at the time books are ordered.

FRIENDS BOOK AND SUPPLY HOUSE
101 South Eighth Street
Richmond, Indiana

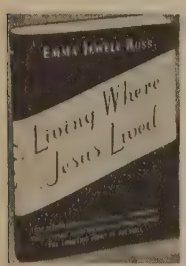
The World's Need of Christ

By Charles A. Elwood



"Humanity needs not a new religion, but a revival of faith in Christ and his teachings of peace, brotherhood and the cooperation of men," thus speaks not a professional religious leader, but a distinguished sociologist: for, says Dr. Elwood, "only in Christ's Teaching is to be found a pathway to peace and brotherly cooperation among men." The author first calls men to a twentieth-century IMITATION OF CHRIST, a personal acquaintance with him and the emulation of his way of thinking and living. Then, progressively, science and philosophy, religion and the Church, politics and international relations, business and industry are summoned to the "realization of a kingdom of spiritual values; for these are of necessity the socially creative quests of humanity itself."

$2.00



Living Where Jesus Lived

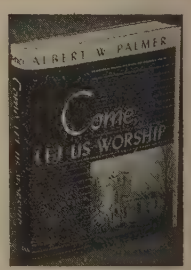
By Emma Jewell Ross

This is a vivid story of a journey through the Holy Land and of the people and sights met along the way. Customs have not changed much since Jesus' day, and the people described differ but little from the men and women whom He knew. The trail passes through Jerusalem and over the hill to Bethany. The journey continues to Bethlehem, to Jagga and on to Beirut and Damascus. The closing chapters tell of Nazareth, the Sea of Galilee and the River Jordan. Throughout her fascinating narrative, the author recalls Old and New Testament events as she visits those places where they occurred. This book is particularly useful for church school teachers, conference groups for young people and their leaders, and as an interesting, helpful text.

$1.50

Come, Let Us Worship

By Albert W. Palmer



Here, at last, is a basic manual on the practice of worship for the small church in town and country. It is the result of a widespread demand since the successful publication of Dr. Palmer's text for larger city churches. This book first considers the primary requirement of the small congregation—the need for an intensely real worship experience. It points out how and why this can only result from a thoroughly cooperative spirit on the part of minister, choir, and congregation. The author then proceeds to provide a practical worship program. He demonstrates the varied uses of the Bible, discusses available materials for the worship program, the organization of the church service, and the sermon. The book closes with practical suggestions for the minister who desires to introduce successful changes into his church, and a chapter on worship for yonng people's groups. This book compresses a wealth of material in compact form. It is ideal for the minister in the small church and those interested in this problem.

$1.50

QUAKERDOM · AT · LARGE

A recent caller at the Central Offices was Lorena Mills Pearson, a Friend from Whittier, California. Shortly following the death of her husband, Charles E. Pearson, as recorded in our last issue, she drove east with her son Clarence who is a student this year in Wilmington College, and has been visiting friends and relatives in this area.

* * * *

From the minutes of the monthly meeting of the Pacific Coast Branch of the American Friends Service Committee, we learn that from Friends groups in California more than 8,000 pounds of clothing have been sent to the Friends Center in Shanghai, accompanied by two tons from the Friends in the Northwest area; while the Church of the Brethren in the California area has shipped nearly 5,000 pounds. In addition to this, approximately eight tons of clothing have been distributed by California Friends among the migrants.

* * * *

A well-known Friend, daughter of a notable in English literature, died in England last month in the person of Mary Hughes. Her father was Thomas Hughes, author of "Tom Brown's School Days," "Tom Brown at Oxford," and other works. Through Quaker contacts she became a member of the Society of Friends in 1914 and increasingly wondered that Quakers "don't turn the silly world upside down and let God out and truth free into every corner." In addition to his reputation as an author, her father, Thomas Hughes, was recognized as a "red-hot social reformer." Mary Hughes," said a recent writer quoted in the London *Friend*, "went one better than her father; she became a white-hot social reformer." She gave herself unreservedly, both as a magistrate and as a concerned Friend, in behalf of the underprivileged people of the East End in London.

* * * *

The following paragraph from the London *Friend* will be of particular interest to readers who came to know Alfons Paquet in 1937 when he attended the World Conference at Swarthmore and visited rather widely in this country: "Alfons Paquet, a leading member of Germany Yearly Meeting, recently received public recognition on the occasion of his 60th birthday. A beautiful tribute was paid to him in a two-column editorial in a newspaper—presumably the *Frankfurter Zeitung*, on whose staff he has worked for many years, but the report received does not state the name of the paper. His friends and admirers celebrated the occasion at the Goethe House, Frankfurt, with music and the reading of some of Paquet's poems. The representative of the Lord Mayor addressed this gathering, bringing the Lord Mayor's greetings and presenting Alfons Paquet with a cashbox containing the gifts and good wishes of 200 persons from literary circles and in public positions."

* * * *

On May 9 occurred the big quadrennial May Day celebration at Earlham College which has long been recognized as perhaps the most ambitious observance of that kind in the Middle West. From quadrennium to quadrennium the observance has been gradually expanded, each succeeding event developing new and attractive features. In keeping with this development, the celebration the other day was the most comprehensive yet put on and was well executed before perhaps 2500 observers who sat and shivered in the grandstands. We say shivered advisedly, for every prospect pleased but the weather. While the lowering clouds did not empty their contents, it was cold, just plain cold, with a brisk breeze to boot, so that the spectators, wrapped in coats and blankets, presented more the appearance of a football game on a raw November day than that of a festive May Day. Happily, the cavortings of the revellers kept the blood circulating for them, and apparently there were few if any ill effects from exposure. Incidentally, the next day was bright and balmy—as rare as a day in June.

* * * *

Under the caption, "He's in the Army Now," there appeared in the May 1 issue of the *Christian Advocate* an editorial tribute to "Bob" McClean, secretary to the editor, upon his enlistment in the military service. What makes this editorial of particular interest to Friends is the phrase, "born of Quaker missionary parents in Cuba." The reference, of course, is to Clarence McLean and wife, with whom many of our readers are well acquainted. The tribute by Roy S. Smith, the editor of the recently combined *Advocate*, is a poignant one, showing the deep love which he held for his young assistant who "at twenty-four was a member of the official board of one of the greatest Protestant churches in America." "We know how he reached his decision," says the editor. "No man ever tried more carefully to weigh the issues in the light of his Christian convictions." Deprecating the war that was not of his generation's making, Editor Smith declared, "The United States could have used Bob McClean for a great and godly purpose. He had the keen mind, the clean soul and the magnificent purpose that would have made of him a great and good peace-time citizen." Thus, in the face of the present emergency, a young man of Quaker parentage and breeding made his decision. By a striking coincidence, in the same issue appeared a strong article by a young Methodist setting forth the reasons why he cannot participate in any way in military service. As part of his confidence in the nature of God, he has been driven to the conclusion that "war is a sinful thing which will defeat any high purpose for which it is used." "My pacifist position," he says, "is but a part of my whole scheme of faith." In concluding, this young Methodist credits the Inner Light as having led him to his present position!

NEWS OF OUR MEETINGS

Friends of New Holland of Wabash Quarter in Indiana Yearly Meeting engaged in a week of pre-Easter services. The pastor, Roger Wood, assisted in the services held on Good Friday in the United Brethren Church in Lincolnville. He and four young people of Marion College were entertained at lunch at the home of Lydia E. Gilbert and attended services at New Holland in the evening. A young man of Montana, Carol Olander, gave the Friday evening message, which was very helpful and inspiring.

* * * *

Center Quarterly Meeting of Wilmington Yearly Meeting convened at Jamestown, Ohio, on Saturday, May 3. Chase Conover spoke on the ways and means of conducting the Civilian Public Service camps and emphasized the responsibility of the Meeting. After a covered dish dinner, the business meeting was conducted by the clerk, Bernard Haines. During this session C. Clayton Terrell, who is connected with the farm project in Tennessee, announced the gift of a team of horses for the farm by Archie and Julia Gordon, members of the Jamestown Meeting.

* * * *

At the meeting of Pasadena Quarterly Meeting, held at Los Angeles First

Friends Church, on May 3, the liquor problem was given some discussion. It was suggested that Friends refrain from patronizing any grocery stores which sell liquors. Los Angeles city is said to have more than 14,000 persons engaged in the liquor traffic in its various phases. Merrill M. Coffin, pastor of Bethel Church in Long Beach, was the speaker at the morning session; he told of the need for more funds and more interest in the Friends mission fields in Central America, which he recently visited.

* * * *

Oskaloosa Quarterly Meeting, held at Albia, Iowa, on May 3, was ably directed by Anna Spann, the pastor, and her co-workers. Richard R. Newby, Superintendent of Iowa Yearly Meeting, brought a helpful message at the morning session. In the afternoon Friends were inspired to cooperate heartily in the work of the Civilian Public Service, as the Peace and Service Committee presented its concerns; likewise, the Temperance and Public Morals Committee urged the support of Friends agencies working in the interests of temperance and public morals. The need for sacrifical service was strongly felt. After the noon luncheon the Women's Missionary Union met briefly.

* * * *

An unusually large group met on the occasion of the last monthly meeting supper of the Central Friends Meeting in High Point, North Carolina. Elbert Russell of Duke University was the special guest, speaking on the subject of the citizen's individual responsibility in social decisions. . . The Women's Auxiliary was very well represented at the recent Mid-Year Conference of the North Carolina Misisonary Union, when twenty-three of their members were in attendance. . . For the Easter season, a play entitled "The Rock" and based on the life of Peter was presented by members of the meeting. This ambitious undertaking was very successfully carried out with the assistance of the dramatic department of High Point College. The performance was witnessed by capacity audiences on two different evenings.

* * * *

British Columbia and Alberta Quarterly Meeting met in Vancouver, Canada, on April 5 and 6. Five visitors from Everett, Washington, and five from Seattle were present, as was Irene Webster Smith, recently returned from Japan. The Meeting for Ministry and Oversight started at 2:30 p. m., followed by a meeting for worship. Dinner served in the meetinghouse came at 6 p. m. before the evening business session. The Sunday morning meeting for worship closed the sessions, and left all those participating with the hope to meet together again in Victoria, B. C., next September. . . Harvie Hoylind, who has been Quarterly Meeting Clerk for twenty-one years, has found it necessary, much to the regret of the meeting, to give up his work. To James T. Hughes, who replaces him, go the best wishes of the meeting for a long and cooperative period of service.

* * * *

Chase Conover was the special speaker at a family dinner at College Avenue Meeting in Oskaloosa, Iowa, on May 7, when he brought a challenging message concerning the Civilian Public Service camps. A discussion followed in which many of the 150 present took part. Presiding was Herbert Huffman, pastor of the meeting, who has a very constructive concern for the work with Conscientious Objectors, which he has proved clearly by his very helpful service to those who are in or near draft age. . . The women of the Meeting participated actively in the Pre-Easter services conducted by the Oskaloosa Women's Club, which were arranged by the ministers' wives of the city and were well attended. At very impressive services on Easter Sunday eleven associate and eleven active members were given public recognition, and two infants were dedicated.

* * * *

Nine Partners Quarterly Meeting, held May 10 at Millbrook, New York, was well attended and was a season of searching. Robert L. Simkin, on furlough from West China Union University, was most acceptably present at both worship and business sessions. He appealed for appreciation of those through whose lives and characters has come our religious heritage; who provided the sanctuary of strength and courage which enables our youth to be earnestly effective. During the business session, the monthly meeting of the Mission Board of New York Yearly Meeting was conducted with the regular reports and announcements. Robert Simkin gave a brief picture of the work in West China, illustrated by photographs and illumined by such bits of human interest as the story of a forty-six day river trip some years ago over a distance which now takes about an hour by air.

* * * *

Lynn Grove Quarterly Meeting convened at Oak Grove, Iowa, on April 19. Paul Barnett, pastor at Lynnville, conducted the devotionals at the Meeting on Ministry and Oversight. At the 11 o'clock service on Saturday, Vern Wortman, pastor of the Sully Federated Church, delivered the morning message. The women of the Missionary Society met at one o'clock to hear the searching message brought by Annie Laurie Greiner of Georgia, a world traveler and evangelist, as she told of her work in India. At the Young People's rally on Saturday evening, the Lynnville group presented the pageant, "The Challenge of the Cross," directed by Alice Barnett. The special music was given by the Sugar Creek Young Friends. Thomas Brown of that meeting gave the Sunday morning message, while the afternoon session, under the direction of Vera Williams, was devoted to the sermon brought by Bernard Mott of the New Sharon Meeting.

* * * *

A goodly number of Friends from Lynn, Massachusetts, motored to Amesbury on the evening of May 4, and some of the number presented a special program under the title, "An Evening with the Quakers." Two of Whittier's hymns were sung by the congregation, and musical numbers were given by the choir from Lynn. James A. Coney, the Yearly Meeting Superintendent, was present, giving an interesting talk on his recent visit to Jamaica. Representing the oldest Yearly Meeting in the world and the Five Years Meeting of Friends in America, he had been in Jamaica to help establish the new Yearly Meeting. Arthur Santmier, minister at Lynn, said those who stand firm in their religious convictions in the world today will be called upon to suffer as men of conviction of former generations have suffered. In expressing thanks and appreciation for the visit of Lynn Friends and for the program they had given, James Wild said our fellowship had been extended to Jamaica by what we had heard from James Coney.

* * * *

A lovely informal reception in keeping with the spring season was the welcome given the new members of the Friends Memorial Church in Muncie, Indiana, on the night of May 1. Dinner was served on tables gaily decorated with centerpieces of narcissi, lilacs and tulips, while dainty nosegays of violets were the favors given. Following a delightful dinner and some group singing, the "History of the Friends Memorial Church" was given by Susan C. Sturdivant. "Church Membership" was the subject of the short talk by William J. Sayers, the pastor, which was followed by a vocal solo by Mrs. Frank Hastings. The challenge, "Advice to New Members," given in poetic form by Ruth Smelser, was answered by the poem, "Advice to Old Members," which Mrs. Robert Bowman presented. A quartet consisting of Gilbert Blackwood, Lawrence Williamson, Arend Vlaskamp and Sheldon Blazier sang "My Task" and "Christlike Life." The new members

were then introduced by the pastor and welcomed by those present. . . On Mother's Day eight new members were received into the meeting, four of them transferring from associate to active membership.

* * * *

The Young Friends of New London Meeting, near Russiaville, Indiana, entertained their mothers on Friday night, May 9, with a potluck dinner and a program of music and entertainment. Handkerchiefs were given each mother present. . . . One hundred new hymnals have been purchased. This effort was sponsored by George Conelly's class of young people, who tithed their weekly wages to make the initial step toward the success of securing the books. . . Pre-Easter services were held for one week conducted by the pastor, John R. Walter, with one Bible School class leading the singing and devotional period each evening. . . On Easter morning one hundred young people from the five churches joining in the Interdenominational Group for Christian Work, met in the church for a sunrise service. The morning meeting for worship found the church well filled. Special music was given by the choir, and after the sermon, the pastor called for a service for dedication, to which the assembly responded genuinely. . . As Monthly Meeting interest increases, activities are expanding and more members are taking part. . . The meeting greatly appreciates the deep spiritual cooperation of John R. Walter in his whole-hearted support of the mission, peace and departmental works of his meeting.

FROM PAST TO PRESENT AT OLD ARCHDALE

If you will turn back the pages of history you will find that Archdale, North Carolina, Meeting was first known as Bush Hill Meeting. It is situated in the heart of the Piedmont section and is one of nature's beauty spots.

The Quakers settled in Bush Hill in 1786. As was customary with these early Friends, they had a great concern for the education of their children, and built a school and meetinghouse combined. Here the various meetings were held and school was taught under the auspices of the Friends, though later it became a public school.

Archdale was, for a number of years, a part of Springfield Meeting, but in 1924 Archdale Friends set up their own Monthly Meeting and in 1925 built the beautiful little brick meetinghouse which they now occupy.

For the past three years, Clifton C. Pearson has been pastor of this meeting, and there has been a steady increase in membership from year to year. Not only are the Sunday School and worship services well attended, but the average attendance at the monthly business meeting is fifty or more. Surely the seed sown by those early Friends fell on fertile soil.

In every meeting there are days which stand out as red-letter days on a calendar—days that will long be remembered because of some special significance or because of some special blessings received at that time.

In Archdale Meeting, Easter Sunday of 1941 was such an outstanding day, for at the evening service thirty-three people were publicly received as members: three as associate members, eighteen associates becoming active members; and twelve adults coming either from some other denomination or through convincement.

The entire Lenten season had been a time of preparation for the pre-Easter services which were held the week preceding Easter. During the two weeks prior to that, the home of every resident member of the meeting was visited by teams appointed for that purpose. The pastor's sermons were most helpful preparation for the services, so that when the time came, the messages were eagerly received.

There could have been no more fitting time for such meetings. The weather was ideal, with spring at the height of its beauty, the perfect time for the sowing of seed in the prepared soil, the time to look to God, the giver of all good, for a bountiful harvest.

We are thankful for the leadership of Clifton Pearson under whose ministry Archdale Meeting should continue to grow in "wisdom and stature and in favor with God and man."

LAST APPEARANCE OF EASTER ITEMS

In accordance with our policy, "news while it is news," this will be the last issue in which items regarding Easter programs will appear. Reporters will kindly take notice and act accordingly.

SUMMER ENROLLMENT

The enrollment of girls for the year 1941-42 has been completed. Friends' applications received after this time can be considered for the waiting list provided they are for the First and Second Classes.

A few places for boys are still available. A small amount of scholarship funds remains for such applications. Prompt action is encouraged as the boys' enrollment moves rapidly at this time of year.

CONSULTATION AT THE SCHOOL OR INQUIRIES BY CORRESPONDENCE ARE INVITED

For catalog and bulletins descriptive of the George School curriculum, write to

GEORGE A. WALTON, *Principal*, Box 351, George School, Pa.

QUAKER EST. 1893 GEORGE SCHOOL COLLEGE PREPARATORY

MARIANNA BROWN PASSES

After this issue was made up and in the forms, word came of the passing of Marianna Brown, widely known Quaker educator and Christian worker. She died on Saturday, May 17, at her home at Carmel, Indiana. The funeral took place on the following Monday afternoon.

BIRTHS

CAMERON—To William Truesdale and Helen Harper Cameron, on May 5, 1941, at Washington, D. C., a daughter, Constance.

DEATHS

HODSON—On April 23, 1941, at Whittier, California, Julius C. Hodson, aged 81 years. Born in Spiceland, Indiana, he was the son of Caleb and Priscilla Hodson, and one of nine brothers, four of whom survive him. He attended Spiceland Academy until he moved with his mother and the four youngest brothers to Oregon. He attended Oregon State Normal School, after which he taught many years, later entering business in Newberg, where he had been teaching. In 1920 he, with his wife, Lorena Townsend Hodson, and their three children, removed to Whittier, California. He was a birthright and convinced Friend, working tirelessly in his meeting. He served as Sunday School superintendent and teacher and occasionally supplied the pulpit in smaller churches. His love and deep perception of spiritual truths endeared him greatly to the many to whom he brought help and understanding. Surviving besides his wife and brothers are two daughters, two sons and six grandchildren.

MARIS—On April 4, 1941, at Bloomingdale, Indiana, Albert W. Maris, aged 85. The son of Edward and Julia Ann Morrison Maris, he was born near Annapolis, Indiana, one of a family of six children, of whom one sister and one brother survive. In 1878 he was married to Carrie Perkins and together they established a home in Colfax, Washington. Here his wife and their two small sons and one daughter died. In 1914 he was married to Alice Newlin and soon after came to Bloomingdale for permanent residence. He was a member of the Bloomingdale Meeting, which he attended regularly and was a loyal member of the Men's Bible Class. Surviving are his wife, two daughters, one son and a step-son.

College Preparatory Boarding School for Boys and Girls

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FOUNDED 1799

Maintained by Philadelphia Yearly Meeting of Friends (Arch Street)

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To arouse in them a sense of fellowship with other people;

To inspire in them a faith with which they may face the world with courage.

This is the Task of WESTTOWN Education

Write for catalog and information to:

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pennsylvania

Services were held in the meetinghouse at Bloomingdale, conducted by Lee Partington.

MORGAN—On April 3, 1941, at her home near Whittier, California, Elizabeth C. Morgan, aged ninety-four. The daughter of Samuel and Ruth Willits Carey, she was born near Westfield, Indiana. In 1866 she was married to William Morgan at Ackworth, Iowa, where they lived during their most active years. In 1905 they moved to Paonia, Colorado, where her husband died in 1912. Four years later she moved to Whittier, California, which has been her home since, and where she served the meeting in various capacities, especially through her work with Missions and the Bible School. A lifelong Friend, hers was a life of service for her family and for others, especially in caring for the sick. She is survived by one son and one daughter.

SMITH—On April 12, 1941, at Seattle, Washington, Bertha Coning Smith, aged 66 years. She was born in Galesville, Wisconsin, the daughter of William and Philadelphia Bowerman Coning. After the death of her mother she removed with her father to Marysville, Tennessee, where she lived until grown, receiving her education in the Friends Preparatory School there. Upon the completion of her educataion she taught school in Leadville, Colorado, later moving to Seattle where she met and married Eber Smith in 1899. She was a lifelong Friend and until her final illness was always active in the work of the Friends Memorial Church at Seattle. Her beautiful character and unselfish devotion to the interests of others will remain an inspiration to all who knew her. Surviving are the husband, a sister and a brother, all of Seattle.

STORTZ—On May 3, 1941, in Muscatine, Iowa, Fred Stortz, aged 65. Born in Germany, he came to America at the age of seventeen and lived in or near Muscatine the remainder of his life. For many years he served faithfully as a trustee of Bloomington Meeting north of Muscatine, which he regularly attended. Surviving are his wife, Clara Riek Stortz, and two daughters. Funeral services were held May 5 in charge of Guilford Street.

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LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 633 South Maple Ave., Oak Park, Ill., Phone Euclid 565.

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street, Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Helen Simerly, Clerk, 8940 South Ada Street.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Ill.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. Jeanette F. Stetson, secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DARTMOUTH, MASSACHUSETTS

Allen's Neck Friends Meeting, Horseneck Road, Morning Worship 10:45 a.m., Bible School at 12 m., Charles T. Gifford, Supt., Minister, Harold B. Kuhn, Tel. WESTPORT 32-13.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Flora Henshaw, Clerk, 3193 W. 36th Ave., Telephone GL 5686.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for 11 a.m. Worship. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a.m., Worship 11 a.m., C. E. 6:30 p.m., Leonard S. Phelps, Clerk, 1228 W. 23rd St., RI-4815.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

Grammercy Park Meeting, 221 E. 15th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors Welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Ave. and East Spruce St. Bible School, 10:00 a.m., Meeting for Worship, 11:00 a.m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m., Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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